



Mr. *Lord's*
SERMON

In Eastham,

Feb. 24. 1730, 1.





Benjamin 1730

The great Priviledge
OF
Children of G O D,
IS THEIR
Liberty to be ever with Him,
AND THEIR
Interest in all that is His:

Shewed, in a
S E R M O N

Preached in the North Precinct of *East-*
ham, commonly called *Billingsgate* ;
on the 24th Day of the 12th Month,
commonly called *February* 1730, 1.

By **Joseph Lord,**

Pastor of the Church of CHRIST, in *Chatham*.

Exod. iv. 22. *Thus saith the Lord, Israel is my Son, even my first born.*

2 Cor. vi. 17, 18. — *Touch not the unclean thing, and I will receive you :*

And I will be a Father unto you ; and ye shall be my Sons and Daughters. —

Rev. xxi. 7 *He that overcometh shall inherit all things : and I will be his God &c he shall be my Son.*

B O S T O N : Printed by *B. Green,*

1 7 3 1.

The great knowledge

OF

Children of GOD

IS THEIR

Portion to be ever with Him

AND THEIR

Portion in all that is His:

Small text line

W E K M O N



Presented in the year of 1751
to the Trustees of the British Museum
on the 24th of the Month of
commonly called January 1751.

By Joseph Jones

Author of the Church of Christ, in London.

Printed by J. Smith, at the Sign of the Lamb, in the
Street, near the Church of St. Dunstons, in the
City of London.
MDCCLXII.

Small text line at the bottom of the page.

Christian READER,

*THE following plain Sermon was
T preached at Billingsgate in Eastham.
The occasion of it was, the Baptism
of a Child of the Reverend Mr. Josiah
Oakes: who being a Member of the second ga-
thered Church in Boston, commonly called the
old North Church, but so far off of that Church,
that it could not conveniently be done there;
desired this fruit of the communion of Churches,
of me: our Platform of Discipline expressing
participation one with another in the Seats of
the Covenant, as one way of the communion of
Churches. And tho' it was not done in our
Church, yet it was done in a publick Assembly,
in the Meeting-house at Billingsgate (which is
the North Presinct of Eastham) where I had
before baptized two Children of his, with the
consent of the Church to which I am Pastor,
while he was a publick Preacher there; as
he should be now, according to a Law of the
Province, according to the best understanding
I have of the Law, confirmed by Royal Autho-
rity (as our standing Laws are) if he were
not, by might, kept from the Work as well as
the Salary. For they who determined his re-
moval, did, in their result, acknowledge, in
effect, That neither Scandal nor Insufficiency
was made out against him.*

As

As to the Subject handled in the Sermon, I looked upon it, not only as suited to the occasion, but also as that which is necessary to be explained & pressed, as that which too many are not informed sufficiently of for their comfort & confirmation in the Truth of the Gospel; by means whereof they are in danger of being led away, by such as seeming to plead for the purity of the administration of Gospel Baptism, do endeavour to withhold it from the proper Subjects thereof.

As to the Manner of handling the Subject, tho' it might have been done to better purpose, by such as have greater Abilities; and might have been more to the edifying of them that shall Read it, yet when the Publication of it was desired by some of them that Heard it, I was not willing to withhold it: knowing that G O D, who can work without Means, can make weak Means effectual for Spiritual Good: Which that He would do, by the Discourse here Published, is the desire & prayer of

Your Soul's well-wisher,

Joseph Lord.



The great Priviledge of Children of GOD,

IS

Their Liberty to be ever with Him:



L U K E xv. 31.

*And he said unto him, Son, thou art ever
with me, and all that I have is thine.*



Hese are the words wherein
the Father of the two Sons is
brought in reasoning with his
elder Son, about his anger at
his kind entertainment of his
Prodigal Son (and Brother to
the Son that he now speaks to)
at his return & submission to his Father.

In the words before us, we may note, That
which is said, and the Introduction thereunto.

But,

1. We have the Introduction to what he was
about to say, *And he said unto him.* And
here, again, we may note,

First, Something spoken. And he said.

Secondly,

The great Priviledge

Secondly, The Speaker. And that was the Father of the two Sons: pointed at in the word, *He. He said.*

Thirdly, The Person spoken to. Which was the elder Son: noted by the Relative, *Him.* And he said unto him. To him that was angry: as in v. 28. which was the elder Son: v. 25. ---

2. We have what is said. *Son, Thou art ever with me, and all that I have is thine.* Wherein three things are especially to be noted: *viz.*

First, The Compellation used, Son. Wherein the Father owns his relation to him.

Secondly, The Priviledge that he enjoyed. *Thou art ever with me.* He had the Priviledge of a Son; to live in his Fathers house, and continue with him.

Thirdly, The Consequent of that Privilege. *All that I have is thine.* All the Inheritance is the Childrens, & for their comfort & benefit.

The words being thus briefly opened, omitting particularly to make observation on the Introduction, I shall thence observe,

DOCT. Every Child of GOD, being with Him, has an Interest in all that He has.

Son, thou art ever with me, and all that I have is thine. I say, Every Child of GOD.] For it is to set out what Our heavenly Father will do, that an earthly Father is here brought in speaking what we have in our Text.

But

But more distinctly to handle this point of Doctrine we may consider in it three Propositions : *viz.*

1. There are some of the Children of men, that are peculiarly Children of GOD.

2. Such have the privilege of liberty to be ever with him.

3. The peculiar Children of GOD have an interest in all that he has.

Prop. I. There are some of the Children of Men that are peculiarly Children of GOD. I say, *Peculiarly*] Because all that may be called the Children of GOD, are not peculiarly such. --- not peculiarly the Children of GOD. For all Men are, in some respect, the Children of GOD: but they are not all peculiarly Children of GOD.

1. All the Children of Men are, in some respect, the Children of GOD. For all were created, and are preserved by GOD. For as the Father begets, and takes care to preserve his Children ; so GOD does that as to all the Children of Men which is answerable thereto. And in this respect all may be said to be his Children. As *Adam* is called, *the Son of GOD*: because he was created by him : *Luke 3. ult---* *Adam, which was the Son of GOD.* For,

First, GOD is the Creator and Preserver of all Men. He is the Creator and Preserver of all Mankind ; as well as of all other Creatures, Animate, and Inanimate. And,

B

I) GOD

1) GOD is the Creator of all Men. For the Maker of all Men is the Creator of all Men: and this is GOD: as is, more than once signified in the word of GOD. Psal. 86. 9. *All Nations whom thou hast made shall come and worship before thee, O Lord.* Here the Lord is declared the Maker of all Nations of Men: as indeed he is as well as of all other things whatsoever. So Prov. 22. 2. *The rich and poor meet together: the Lord is the maker of them all.* So that all, of what Nation or condition soever, are said to be made by GOD. And other places might be added, wherein the like is said. So that tho' GOD creates not all men as he did *Adam*, out of the Dust of the Earth; yet he is truly and really the Creator of all Men. GOD creates all Men successively as he is said to do other Creatures: Psal. 104. 29, 30. *Thou takest away their breath, they die, and return to their dust. Thou sendest forth thy Spirit, they are created: and thou renewest the face of the Earth.* When the Earth is of new stock'd with Animate Creatures, in the room of those that die, GOD is said to create them of new. And the like is said with respect to Men: even that GOD is he that gives a succession of them: making some to live in the room of them that he kills, 1 Sam. 2. 6. *The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up.*

2) GOD

2) GOD is the preserver of all Men. I might say, He is the preserver of all other Creatures too: but 'tis Mankind that I am speaking of. For this the Scripture declares, Psal. 36.6. *O Lord, thou preservest Man and Beast.* And the same is implied, when he is said to deliver Men out of their distresses, as Psal. 107. 6. *Then they cried unto the Lord in their trouble, and he delivered them out of their distresses.* So, v. 13, 19, 28. And again, 1 Tim. 4.10. --- *The living God, who is the Saviour of all Men.* --- GOD is he that preserves Men from the destruction that they are exposed unto. For this the Psalmist tells us, Psal 107.20. *He sent his word & healed them, and delivered them from their destructions.* Thus GOD is the Preserver, as well as Creator of all Men.

Secondly, And in this respect all may be said to be his Children. For this the Apostle signifies, Acts 17. 28. *For in him we live and move and have our being: as certain also of your own poets have said, for we are also his Off-spring.* Our living and moving & having our being in him, shews that we are his off-spring. For, as Children are accounted to have their being from, and are taken care of by their Parents: so we really have our being from, and are taken care of by GOD. And in this respect we may be said to be his Children, all of us that are of humane race.

2. Yet some of the Children of Men are more peculiarly Children of GOD. ---- Are Children of GOD in a more peculiar manner ; as being in a special manner subjects of his Care and preserving Providence. Hence, GOD, that is said to be the Saviour of all Men, is said to be especially the Saviour of Believers, 1 Tim. 4. 10. --- *The living God, who is the Saviour of all Men ; especially of them that believe.* So that as some are peculiar subjects of GOD's care and Providence (being taken unto a covenant interest therein) so they are peculiarly GOD's Children. And this they are either visibly only, or savingly also.

First, Some are peculiarly the Children of GOD, only visibly. Some are peculiarly the Children of GOD only by external priviledge. For as the Adoption of Children comes by Jesus Christ, (Eph. 1. 5. *Having predestinated us to the Adoption of Children to himself, by Jesus Christ.*) So that 'tis they that receive Christ by Faith, that are made Children of GOD: Joh. 1. 12. *As many as received him, to them gave he power to become the Sons of God ; even to them that believe on his Name.* Gal. 3. 26. *For ye are all the Children of God, by faith in Christ Jesus.* So, as some are only visibly Believers on Christ, and not such as believe with the heart unto righteousness : so some are only visibly Children of GOD. And thus it was with many of the Israelites. GOD said, *Israel is my Son,*

Son, Exod. 4. 22. And hence the Apostle says, Rom. 9 4. *Who are Israelites, to whom pertaineth the Adoption.* So that the Adoption pertained to them, as Israelites (or the Covenant People of GOD) and therefore, to all of them. And yet it pertained to some of them, only externally. For they were only outwardly in Covenant : as is manifest, inasmuch as GOD was not well pleased with many of them : 1 Cor. 10. 5. *But with many of them God was not well pleased : for they were over-thrown in the wilderness.* Many of them that partook of covenant Priviledges and advantages were only outwardly in Covenant. For they were not hearty in the Covenant that they entered into with GOD : as in Psal. 78. 36, 37. *Nevertheless they did flatter him with their Mouths, & lied unto him with their Tongues. For their heart was not right with him ; neither were they stedfast in his Covenant.* Therefore GOD was not well pleased with them ; which manifests that they were only visibly Children of G O D.

Secondly, Some are peculiarly the Children of GOD savingly, as well as visibly. For tho' some that are visibly Children of GOD, are not so savingly : yet, for the most part they that are savingly Children of GOD, are so visibly also. And therefore there are some that are peculiarly Children of GOD by saving Grace, as well as by external Priviledge. Thus it is with all true Believers :

Believers: *Joh. 1. 12.* afore-mentioned. *As many as received him to them gave he power to become the Sons of God. Gal. 4. 5, 6.* --- *To redeem them that were under the Law, that we might receive the Adoption of Sons. And because ye are Sons, he hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.* They that have the Spirit of the Son of GOD, sent forth into their hearts are Children of GOD; not only by a visible Adoption but by saving Grace.

Thus as some are peculiarly the Children of GOD, visibly only; so some are so by saving Grace, as well as visibly: neither of which can be truly said of all Men.

Some Application may be made of this Proposition before I proceed to the others.

Use, I. Are there some of the Children of Men that are peculiarly Children of GOD? Hence we may learn the great love where-with the Lord has loved us in Christ. For all the spiritual Blessings & Priviledges that we enjoy, are fruits of the love of God in Christ. *Eph. 1. 3.* --- *Blessed be the God & Father of our Lord Jesus Christ, who hath blessed us with all spiritual Blessings, in heavenly places, in Christ.* We have, not only spiritual Blessings, but the enjoyment of them in heavenly Places also, in Christ. So that it is in & thro' Christ that we have a Place & a Name in the House of GOD, and within His Walls; which are heavenly Places.

Places. So that they that have these bestowed upon them have love manifested in Christ ; and that very great love too. And thus has the Lord loved us in Christ, inasmuch as we are, not only saved, but also honoured with the title and priviledges of the Children of GOD. For,

1. We were in a lost and undone Condition. Thus it was with us, in our fore-Fathers, visibly : they having been (and we in them) in time past, in a lost condition: viz. in the condition which the Apostle puts the Ephesians upon considering of ; when he says, as in Eph. 2. 11, 12. *Remember that ye being, in time passed, Gentiles in the flesh--- That at that time ye were without Christ, being aliens from the common-wealth of Israel, and strangers from the covenant of Promise, having no hope, and without God in the world.* Thus, I say, it was with us visibly, in our fore-Fathers. And in no less a lost & undone condition, really, was the best of us, by Nature: even such as had the birth-right Priviledge of an interest in the Covenant of Grace, and are now in a state of Grace. Eph. 2. 1, 2, 3. *And you hath he quickened, who were dead in trespasses & sins: wherein, in time past, ye walked, according to the course of this world, according to the Prince of the power of the Air ; the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in time past, in the lusts of our flesh ; fulfilling the desires*

desires of the flesh & of the mind; and were, by nature, Children of wrath even as others. Hence we find the Lord challenging His People to shew what Plea they could have for their own justification, in any other way than that of free Grace; and to convince them, telling them what they are and do naturally, and how they expose themselves thereby: Isai. 43. 26, 27, 28. Put me in remembrance; let us plead together; declare thou, that thou maist be justified. Thy first Father hath sinned, and thy Teachers have transgressed against me. Therefore I have profaned the Princes of the Sanctuary, & have given Jacob to the curse and Israel to reproaches.

2. Yet we are redeemed from Destruction. We are redeemed from being unavoidably destroyed. We are saved from being undone and ruined for ever: so far (at least) as that it must be our own fault, if we be not recovered from our lost & undone condition. Forasmuch as,

First, The Price of our Redemption is paid. There is a price paid, that is sufficient for our Redemption. All the satisfaction that the Lord made necessary to be made, in order to the Redemption of Sinners, is already actually made. For GOD requires no other satisfaction for Sin, but what Christ made by His sufferings: & this price of our Redemption is already paid.

1 Pet. 3. 18. For Christ also hath once suffered for sins; the just for the unjust: (that he might bring

bring us to God) being put to death in the flesh ; but quickened by the Spirit. Christ died to satisfy divine Justice ; and it is manifest that Justice is satisfied, inasmuch as Christ is risen again from the dead.

Secondly, Some of us are redeemed by Power. All that are partakers of saving Grace, are redeemed by the Power of GOD. And some, at least among Christians, are so redeemed. This, indeed, cannot be said of all to whom the Gospel is preached : much less of all Men. But there has been the Power of GOD manifested toward them that have been brought to take hold of the Covenant visibly & professedly : so that such are visibly redeemed by Power. And much more has the Power of GOD appeared in the Redemption of such as are savingly brought home to GOD. Hence, the Apostle speaks of the great love of GOD that has appeared ; as in the quickening of Believers, so in making them sit together in heavenly Places in Christ. Eph. 2. 4, 5, 6. *But God, who is rich in mercy, for his great love wherewith he loved us ; even when we were dead in sins, hath quickened us together with Christ (by Grace ye are saved) And hath raised us up together, and made us to sit together in heavenly Places in Christ.*

Thirdly, The Offer of this Redemption is made to us all. The tender of it is made wherever the Gospel comes, in the preaching thereof.

For the preachers of the Gospel, were directed to preach it unto all, wherever they came in all the World: Mar. 16. 15. *Go ye forth into all the world, & preach the Gospel to every Creature.* And therein to offer them Salvation that entertain the Gospel: as is intimated, v. 16. *He that believeth & is baptized shall be saved.* For that which is preached is, Peace by Jesus Christ: as Act. 10. 36. *The word which God sent unto the children of Israel, preaching Peace by Jesus Christ.* Which Peace arises from Justification: Rom. 5. 1. *Being justified by Faith, we have peace with God, thro' our Lord Jesus Christ.* And this Justification which brings Peace with it, we have thro' the Redemption that is in Jesus Christ: Rom. 3. 24. *Being justified freely by his Grace, thro' the redemption that is in Jesus Christ.*

Fourthly, Some are priviledged with a peculiar Interest in this Offer. Thus it is with the Children of the Covenant. For as the Children of the Covenant have a peculiar interest in the word of GOD & Means of Grace, (as Rom. 3. 1, 2. *What advantage then hath the Jew? Or what profit is there of Circumcision? Much every way: chiefly because that unto them were committed the Oracles of God.*) So have they also, a peculiar interest in the offer of Christ, and the Grace of GOD in Him. For so the Apostle tells us very plainly, Act. 3. 25, 36. *Ye are the children of the Prophets, and of the Covenant*
which

which God made with our Fathers : saying unto Abraham, And in thy Seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his Son, Jesus, sent him to bless you, in turning every one of you from his iniquities. So that the offer is first sent unto them, by G O D : which shews that they have a peculiar interest therein that are Children of the Covenant. And answerably the Apostles were sent by Christ to the lost Sheep of the house of Israel, when they were first sent out, while he conversed here on Earth : Mat. 10. 5, 6. And hence, afterward, they counted it necessary to speak the word of GOD, first, to the Jews, that were the covenant People of GOD, before they spake it unto the Gentiles : Act. 13. 46. Then Paul & Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken unto you : but seeing you put it from you, and judge yourselves unworthy of everlasting life ; lo, we turn to the Gentiles.

3. We are honoured with the title & privileges of Children of G O D. This is what is bestowed upon some of us. As all of us have the offer of Redemption & Salvation ; and some of us are visibly, and some also effectually Redeemed & Saved ; so we are also made Children of GOD. For so it is with such as, being redeemed, are peculiarly privileged with an interest in the offer of Redemption, by Power as well as by Price. And C 2 First,

First, We are honoured with the title of Children of GOD. For all such as are Believers professedly; especially if, withal, they are really Believers, have the honour to be called Children of GOD. Hence we have those declarations fore-mentioned, *Joh. 1. 12.* with *Gal. 3. 26.* *Ye are all children of God, by Faith in Jesus Christ.* For they that profess Faith do, in effect call G O D, Father: which is the way to be taken by him for his Children: as, *Jer. 3. 19.* *But I said, How shall I put thee among the children, and give thee a pleasant Land, a goodly Heritage of the hosts of Nations? and I said, Thou shalt call me, My Father, and shalt not turn away from me.* To call GOD, Father, is the way to be put among the Children. And thus do Believers that profess Faith.

Secondly, We are honoured with the priviledges of Children of GOD. Thus it is with true Believers: but not with them only. For visible & professed Believers, tho' they believe not with a saving Faith really, have these so far as they are outward: and true Believers have really, what others have but a show of. We are honoured with an abiding in the House of GOD: which is a sign that we are made Children: that gives us the priviledge of Children. *Joh. 8. 35.* *The servant abideth not in the house for ever: but the Son abideth ever.* GOD brings His Children into his house; and there they

they abide with Him. This is their honour, and their priviledge. And that which is external of this, such as are His Children only visibly, may have. But true Believers have it really, and in a continuance : as Psal. 52.8. *But I am like a green olive tree in the house of God : I trust in the mercy of God for ever and ever.* We are Brethren to Christ. We are priviledged to have Christ for our Brother. Thus the Psalmist brings him in calling them Brethren : Psal. 22.22. *I will declare thy name unto my brethren : in the midst of the congregation will I praise thee.* Which the Apostle shews to be the words of Christ : Heb.2.11,12. *For both he that sanctifieth, and they who are sanctified, are all of one ; for which cause he is not ashamed to call them brethren.* Saying, *I will declare thy name unto my brethren ; in the midst of the Church will I sing praise unto thee.* Hence, we find him actually calling his Disciples Brethren : Joh.20.17. *Jesus saith unto her, Touch me not : for I am not yet ascended to my Father : but go to my brethren, and say unto them, I ascend unto my Father, and your Father ; and to my God, and your God.* And we are honoured with a joint-heirship with Christ. For this follows upon our being His brethren. Rom. 8. 17. *If children then heirs : heirs of God, and joyn-heirs with Christ.*

4. And this shews the great love of G O D. It shews the great love where-with GOD has, loved us in Christ. For First,

First, Our Redemption by Price is a fruit of great love. This is a manifestation of the great love of GOD to undeserving, self-destroyed sinners, that He has sent His only-begotten Son ; and that the Son of GOD has vouchsafed to purchase the Salvation of sinners with the price of his own Blood, his own precious Life. Rom. 5.8. *But God commended his love towards us, in that while we were yet sinners, Christ died for us.* Men shew their love sometimes in laying down their lives for their friends : and this is the greatest manifestation of love that is to be met with among Men : *Joh. 15. 13.* Some have gone so far as to die for friends : as the Apostle intimates, *Rom. 5. 7.* But the love of GOD far out-does this, inasmuch as Christ died for such as were alienated and enemies thro' wicked works.

Secondly, Our Redemption by Power, is also a fruit of great love. Thus it is especially, if we have been, by the Power of GOD, savingly brought home to GOD, thro' Christ. For there is the Power of GOD put forth, in making Men Reform, and profess to turn to GOD : as has been said before. But such as have their eyes opened, and are turned from darkness to light, and from the Power of Satan unto GOD, have a special manifestation of the great love of GOD in Christ made to them. *Eph. 2. 4.* *But God, who is rich in mercy, for the great love where-with he hath loved us, Even when we*
were

were dead in sins, hath quickened us together with Christ (by grace ye are saved.) We see the Apostle here, takes notice of our quickening (which is Redemption by Power) as a fruit of the great love of GOD.

Thirdly, Our having the Name & Priviledges of Children of GOD, is also a fruit of great love. For GOD to give us to be called His Children, and bestow upon us the Priviledges of such, manifests wonderful great love. It shews such love as is admirable, especially considering that we were enemies to Him, and yet unable to stand before Him. Therefore the Apostle, admiring it, calls upon us to consider it : 1 Joh. 3. 1. *Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God.*

Use, II. Hence let such as have this peculiar honour, do something peculiar for the glory of GOD. Let such as are honoured above others with the Name and Priviledges of Children of GOD, do more than others do, for the honour of GOD, that has bestowed such honour upon them. Let not such content themselves with the Name, and outward Priviledges of Children of GOD ; nor live as others do : but remember that something more is expected from them than from others, as what the peculiar favours that they have obliges them unto ; as is intimated, *Mat. 5.47.* when 'tis enquired, *What do ye more than others ?* Let not such, then, live according to

to the course of this World, and as the Children of Disobedience do. Let them not satisfy themselves to live after the manner of the World; and think it is eno' if they follow the example of others. Let them not live in carnal security, or ways of carnality, or in the practice of any thing that is evil. For this duty we are told of, as what is incumbent upon us as Children of the light, and admonished to mind it: *1 Thes. 5. 6. Therefore, let us not sleep, as do others, but let us watch & be sober. 1 Pet. 4. 3. For the time past of our life may suffice us to have wrought the will of the Gentiles; when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable Idolatries.* For such as profess to be the Children of G O D peculiarly, profess themselves Children of the Light & of the Day: *1 Thes. 5. 5.* And such as are taken to the Priviledges of Children of G O D, are taken in among Children of the Light. Let such, then, live as Children of the Light; and not as they that are in darkness. Let them live like Children of G O D; doing more than others do, for the glory of G O D.

Prop. II. The Children of G O D have the Priviledge of liberty to be ever with the Lord. The Children of G O D have the Priviledge, of liberty to hold communion with G O D continually. Therefore the Father is here brought in saying to his Son, *Son, thou art ever with me.*

me. The Children of GOD dwell with Him, And tho' they are apt to go out from Him (and they that are visibly his Children, too often do forsake Him quite) yet they have liberty to be ever with Him. For,

1. They are placed near to Him. The Children GOD are, by Him, taken into his Courts:

1. I might say, into his House. For thus it is with his visible People; and more especially with such as are his savingly. For the Lord brings into his House, those that take hold of his Covenant, and gives them a Place & a Name there: *Hai. 56.4,5. For thus saith the Lord unto the eunuchs that---take hold of my covenant: Even unto them will I give in mine house, and within my walls, a place, and name better than of Sons & of Daughters: I will give them an everlasting name that shall not be cut off.* And they that dwell in his Courts are near to Him: as is hinted, *Psal. 65.4. Blessed is the man whom thou chusest, and causest to approach unto thee, that he may dwell in thy courts.* And indeed it must needs be so that they that dwell in his Courts, and have a Place in his House must needs be near unto Him; and especially when they are taken in as adopted Children. Hence, *Israel* is a People near to GOD. *Psal. 148.14. He also exalteth the horn of his People; the praise of all his Saints, even of the children of Israel, a people near unto him. Israel is GOD's Son: Exod. 4.22. Israel*

is my son, even my first-born. And being so, has the priviledge of nearness unto Him.

2. They have liberty of Access unto Him. The Children of GOD have a more free access to the throne of Grace than others have. For they are in Christ, all that are in the Church which is his Body, are visibly so. For it is in Him, and by means of Faith in Him, that they are so. And being in Christ, they have great encouragement to Prayer than others have. For by Him they have access to GOD. Rom. 5. 2. *By whom also we have access, thro' faith, into this grace wherein we stand, and rejoyce in hope of the glory of God.* Eph. 2. 18. *For thro' him, we both have an access, by one spirit, unto the Father.* And 3. 12. *In whom we have boldness, and access with confidence thro' the faith of him.* Hence Israel had access to GOD above any other People, as they were the Children of GOD : as Moses takes notice ; Deut. 4. 7. *For what nation is there so great, that hath God so nigh unto them as the Lord our God is in all that we call upon him for.*

3. They have great encouragement to go to Him in all times of need. They have great encouragement to lay open their cases before the Lord, in all distresses & difficulties that they are in. For indeed they are directed & invited so to do. Psal. 50. 15. *Call upon me in the day of trouble : I will deliver thee, and thou shalt glorify me.* Isai. 45. 11. *Thus saith the Lord, the*
holy

holy One of Israel, and his Maker, Ask of me things to come concerning my Sons ; and concerning the work of my hands, command ye me. Hence, the Apostle exhorts to boldness in going to the throne of Grace : Heb. 4.16. *Let us, therefore, come boldly to the throne of Grace, that we may obtain Mercy, and find grace to help in time of need.* So that, as the Children of GOD are placed near to Him, and have liberty of access to Him, so they are encouraged to come to him in all times of their need. Wherefore they have liberty to be ever with Him.

Use, I. Have the Children of GOD the privilege of liberty to be ever with the Lord ? Hence, 'Tis no vain thing to be taken in among the Children of GOD. To be taken in among the Children of GOD is not to have an empty Name or Title without any advantage : For there is great privilege and advantage attending of it. For such is liberty to be ever with the Lord : which such have as are Children of GOD : being taken to the privilege, of being placed near to Him : to the privilege of being of them that have freedom of access to Him : to the privilege of having great encouragement to go to Him whenever they shall be in distress. And this is no small privilege and benefit, that such are taken unto the enjoyment of, as are taken in among the Children of GOD. Wherefore, whatever some wou'd perswade them to that are visibly the Children of GOD, by birth-

birth-right, let not such think it an empty Name, without any real priviledge or advantage.

Use, II. Hence we may learn the Safety of the Children of GOD. The Children of GOD are in a safe condition. They that are visibly Children of GOD, have advantage to secure themselves and get into a safe State, in the libert and invitation which they have (yea, and t Obligation that is upon them too) to come t the throne of Grace, to obtain Mercy, and find Grace to help in time of need. To which I may add, That the Offer of Grace is principally, and most directly, made to them that are Children of GOD, as being Children of the Covenant: as has been showed that *Peter* declared, *Act. 3. 25, 26.* And they that partake of saving Grace, are secured by the Lord, as being taken into His protection; so that they shall never perish. For the Lord has undertaken the protection of them that are ever with Him. *Psal. 73. 23, 24.* *Nevertheless, I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel and afterward receive me to glory. Psal. 81. 1.* *He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty.* So that the Children of GOD are safe under His protection: so safe as that nothing shall separate them from the love of GOD in Christ Jesus. For they shall have victory over all that has a tendency, thereby, to render them unsafe. *Rom. 8. 35, to the end.* *Use,*

Use, III. Then let the Children of GOD be careful to walk holily. For the Children of GOD are of His Household: and holiness becomes the house of God for ever, Psal. 93. 5. For the GOD whose household the Children of GOD are of, and that they are ever with, is of purer eyes than to behold evil, and will not endure iniquity: Psal. 5. 4, 5, 6. *For thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all the workers of iniquity. Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man.* Therefore let the Children of GOD, who are in His House, and so more especially under His eye, manifest the Fear of GOD by their holy walk before Him. Let them not dare to walk unholily, who are so much under His eye, as the Children in His Family must needs be.

Prop. III. The peculiar Children of GOD have an interest in all that He has. *Son, --- all that I have is thine.* As all that a Father has, the Children have interest in: so the Children of GOD have interest in all that G O D has. Wherefore, if we be Children of G O D, his Christ is ours, his Covenant is ours; his Perfections are ours; and all things are ours; so far as that we have interest therein.

As appears inasmuch as,

1. The Children of G O D are his Heirs.

Rom.

Rom.8.17. *And if Children, than heirs ; Heirs of God. ---* The visible Children of GOD, are visible heirs of GOD. For they are visibly in Covenant, are visibly Christ's ; and so are heirs of GOD thro' Christ, being visibly of the Brethren of Christ. Thus Gal.3.27. *For as many of you as have been baptized into Christ, have put on Christ.* v. 29. *And if ye be Christ's then are ye Abraham's seed, and heirs according to promise.* For they that are in Covenant visibly, are visibly under the promise : and so are heirs visibly, according to promise. Now the heir has an interest in all the Inheritance : Gal. 4.1. *Now I say, that the heir, as long as he is a child differeth nothing from a servant, tho' he be lord of all.* So that the heir is lord of all, tho' in his Minority, he has not the disposal & management of his Inheritance. Such as are savingly in Covenant with the Lord, have a real title to all things, how little so ever they have put into their hands. Forasmuch as,

2. They are Joint heirs with Christ, as well as heirs of GOD. Rom.8. 17. afore-mentioned : *And if children, then --- joynt heirs with Christ.* For indeed, 'tis as they are Members of Him, and of the same Body with Him that they are the peculiar Children of GOD. And so they must needs be *joynt heirs* with Him. They are heirs of the same Inheritance with Him, being of the same Body with Him : Heb. 2.11. *For both he that sanctifieth, and they that*

that are sanctified are all of one ; for which cause he is not ashamed to call them brethren. So that Christ and they have a joynt interest and are joint heirs. Now,

First. Christ is Heir of all things. For as GOD-Man, Mediator, He is appointed so to be : as we find, Heb. 1. 2. *God --- Hath, in these last days, spoken unto us by his Son, whom he hath appointed heir of all things.* So that all things are his Inheritance, by the appointment of Him that has put all things under Him. For Christ has all things put under Him, and is made Head over all things to the Church, which is his Body : as Eph. 1. 22, 23. *And hath put all things under his feet ; and gave him to be head over all things to the Church : Which is his body.* For, being the first-born among many brethren, (as Rom. 8. 29.) He has taken possession of the Inheritance, on behalf of all the heirs : and is gone before to prepare it for them. Heb. 2. 8, 9. --- *But now, we see not yet all things put under him. But we see Jesus, who was made a little lower than the Angels, for the suffering of death, crowned with glory & honour, that he, by the grace of God, should taste death for every man.* So that He is crowned with glory & honour, and has all things put under his feet, and having taken possession of the Inheritance for the rest of the Children that are his Brethren, of whose flesh and blood he took part ; that he might taste

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of death for them, and make way for their being bro't in due time, to the possession of the Inheritance. He has taken possession of it, tho' it be not yet possessed by others of the Children : and 'tis *all things* that he has taken possession of, and has them put under Him.

Secondly, And so the Children of GOD are heirs of all things. For if Christ be heir of things and they joynt heirs with Him, they are heirs of all things also. All things belong to GOD, and He has appointed Christ his heir, and they that are Christ's are joynt heirs of all things with Him. Accordingly the Apostle puts the *Corinthians* upon reflecting on this : 1 Cor. 3. 21, 22, 23. *Therefore let no man glory in man : for all things are yours. Whether Paul, or Apollo, or Cephas, or the World, or Life, or Death, or things present, or things to come ; all are yours. And ye are Christ's, and Christ is God's.* And hence the promise to them that overcome is, that they shall inherit, not this or that good thing only, but, *All things*. As in Rev. 21. 7. *He that overcometh shall inherit all things.* For,

Thirdly, GOD has given himself and all his perfections to them, by Covenant. Gen. 17. 1. *I am God Almighty : walk before me, and be thou perfect.* v. 7. *And I will establish my Covenant between me & thee, and thy seed after thee in their Generations, for an everlasting Covenant, to be a God to thee, and to thy seed*

seed after thee. GOD, here declaring himself the Almighty GOD, gives himself by Covenant; which implies that he gives his Omnipotency, consequently all other his Perfections when he gives himself to his Children; that are such a Covenant Relation. So that it must needs be, that they that are so his Children, have interest in all that is his; seeing he gives himself unto them, and his Attributes & Perfections. Wherefore he tells his People that he is their GOD: *Psal. 50. 7. Hear, O my people, & I will speak; O Israel, and I will testify against thee. I am God, even thy God.* If he be their GOD, his Perfections are theirs. For he is not a GOD to them without his Perfections.

Fourthly, G O D has given his Children a Right to the Life that now is, and that which is to come, by Promise. He has given them the promises both of this Life, and that to come, so as to make over the good of both unto them. *1 Tim. 4. 8. Godliness is profitable to all things: having the promise of the life that now is, and of that which is to come.* These promises, of the Life that now is, and that to come, comprehend all good, and as we may say all that GOD has: even all the Blessedness that an interest GOD, is the source of. And thus we come to the APPLICATION of this Proposition also.

Use, I. Have the peculiar Children of GOD an interest in all that he has? Hence they have no need to Repine at his Grace to others. They

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have

have no reason to be grieved or angry at the Favour that GOD shews unto others. For the Grace (or favour) that GOD shews to ot takes nothing from them. It does not le the favour that they are favoured with. So they have no need to do as the Elder Son as our context shews: v.28,29,30. *And he v. angry & would not go in: therefore came Father out, & entreated him. And he answering, said to his Father, lo, these many years do I serve thee; neither transgressed I, at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends. But as soon as this thy son was come, which hath devoured thy living with harlots thou hast killed for him the fatted calf.* For as his Father told him, *All that I have is thine:* So the peculiar Children of GOD have an interest in all that he has.

Use, II. Then let all the peculiar Children of GOD prize, and make a due use of their Relation to GOD as his Children.

Let them prize their Relation to GOD as his Children; setting an high value upon it. Let them consider it as a thing of very great value and worth. Let them look upon it as a very great honour put upon them; which manifests great love & favour. Let them not contemn and slight even that Relation which comes by their Birth, of those that are in Covenant; as too many are apt to do; because Salvation is not assured

assured by it. Neither let them, with profane *Esau*, part with it, as an unprofitable thing : saying, *What profit shall this birthright do to me?*

let them esteem it, as that which is attended with an interest in all that GOD has.

And let them shew that they prize it, by their making a due use of it. Let them make a spiritual advantage of it. Let them make use of it as an excitement unto holiness, in imitation of him whose Children they have the honour to be accounted : as the Apostle *Peter* exhorts; 1 Pet. 1.15, 16. *But as he which hath called you, is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy, for I am holy.* And let them be stirred up so to consider the advantage that they have by it, as to practice according to the Apostles exhortation ; Phil. 4. 6. *Be careful for nothing; but in every thing, by prayer & supplication, with thanksgiving, let your requests be made known unto God.* Let them so consider that GOD has given them an interest in all that he has, and put their Elder Brother (the Lord Jesus Christ) in possession of the Inheritance of all things, for their benefit and advantage ; as to believe that they shall not have any thing that is good for them, withheld from them. And therefore let them not be over careful about any thing : but go to GOD, by JESUS CHRIST, for what they need : believing that the Lord God will be to them, a Sun & a Shield ; and will give Grace & Glory ; and will withhold no good thing from them that walk uprightly.

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Let them consider that GOD has given them
an interest in all that he does, and put their liberty
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of the inheritance of all things, for their benefit
and advantage; as to believe that they shall not
have any thing that is good for them, withheld
from them. And therefore let them not be over-
careful about any thing; but go to GOD, by
Jesus Christ, for wisdom; believing that the
Lord GOD will do to them, according to what he
has promised in his word.

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